

XXX.

MEMOIRS OF LITERATURE.

MONDAY, October 2. 1710.

I.

THE GENUINE Epistles of the Apostolical Fathers, S. Barnabas, S. Ignatius, S. Clement, S. Polycarp. The Shepherd of Hermas, and the Martyrdoms of St. Ignatius and St. Polycarp, Written by those who were present at their Sufferings. Being, together with the Holy Scriptures of the New Testament, a compleat Collection of the most Primitive Antiquity for about CL Tears after Christ. Translated and Publish'd with a large Preliminary Discourse relating to the several Treatises here put together. By the Right Reverend Father in God, WILLIAM, Lord Bishop of LINCOLN. The Second Edition, Corrected. London, printed for Richard Sare at Grays-Inn-Gate in Holburn. MDCCX. in 8vo. Pagg. 136. in the Preliminary Discourse. Pagg. 357. in the Collection.

THE Reverend Dr. Wake, now Lord Bishop of Lincoln, publish'd several Years ago a Translation of the Pieces mention'd in the Title of this Collection. This New Edition is a great deal more valuable than the first: it has been so far improved, that it is almost a New Work. I shall give an Account of the Changes that have been made in it.

1. The Learned Prelate observes, that the Epistles of St. Clement were so correctly publish'd from the *Alexandrian* Manuscript by Mr. Patrick Young, that having no other Copy to consult, he cou'd not make any Considerable Alterations in this Second Edition of those Epistles. However, he has not only revised the Translation, and carefully compared it with the Original, and corrected whatever appear'd to him less exact in it; but also by the Help of a new and more accurate Collation of Mr. Young's Copy, with the Manuscript from which it was taken, he has mended some Places in the Text it self, which had hitherto escaped all the Editors of those Epistles.

2. The Reverend Dr. Smith having lately publish'd the Epistles of St. Ignatius; not only more Correct than they were before, but also with his own, and Bishop Pearson's Observations upon the difficult Passages; the Author of this Translation has very much improved his Version of those Epistles, from the Labours of those Two Learned Men. One of St. Ignatius's Epistles had never been printed from any good Manuscript, when the first Edition of this Translation came out. The late Father Ruinart publish'd it since at Paris, with the Martyrdom of that Holy Man; and then the Learned Dr. Grabe, at Oxford. The Translation of those Two Pieces has been compared with their Copy, and corrected where it disagreed from their Edition. Besides, the chief Readings of that Edition, different from those which had been publish'd by Archbishop Usher, and Isaac Vossius, will be found in the Margin.

3. The Translation of the Epistle and Martyrdom of St. Polycarp, and of the Epistle of St. Barnabas, has been carefully revised, and is much more Correct (especially the Epistle of Barnabas) than it was in the first Edition.

4. As for the Books of Hermas, they are not only more exact in the Translation than they were before, but they will appear with greater Purity in this Edition, than in any other that ever was publish'd. The Old Latin Version has been collated with an Ancient Manuscript in the Library of Lambeth, and mended in more Places than could be imagined. That Version has been further improved from many new Fragments of the Original Greek, never before observed; most of which were taken from a Piece in the late Paris Edition of St. Athanasius: That Piece was not written by this Father, but by the younger Athanasius, Patriarch of the same Church in the VIIth Century.

5. Some Things have been added, and others corrected, in the Preliminary Discourse. That Discourse is both Learned, and very instructive.

His Lordship concludes what he had to say concerning this New Edition, with Two Observations. 1. That most of the Pieces, contain'd in this Book, were truly written by those whose Names they bear; and that those Writers lived so near the Apostolical Times, that it cannot be doubted but that they represent to us the Doctrine, Government, and Discipline of the Church, as they received it from the Apostles. 2. That the Doctrine, Government, and Discipline of the Church of England by Law establish'd, are so agreeable to those of the Primitive Church, as it appears from the Pieces collected in this Volume, that whoever has a due Regard for the latter, must needs own that no Reasonable Exceptions can be made against the other.

II.

JOANNIS RAI Societatis Regiae Socii Methodus plantarum emendata & aucta, in qua notæ maximè characteristicae exhibenter, quibus Stirpium genera tum summa tum infima cognoscuntur, & à se mutuo dignoscuntur, non necessariis omissis. Accedit Methodus Juncorum & Cyperorum specialis, eodem Auctore. Prostant Amstelædami, apud Rud. & Gerb. Westenios H. F. F. 1710.

That is, Mr. Ray's Method of Plants, Corrected and Enlarged, &c. With a particular Method for the different Kinds of Gramen, Reeds, and Cyperous's by the same Author. Amsterdam 1710. in 8vo.

THIS New Edition of Mr. RAY's Method comes out with a Preface, wherein the Author informs us, 1. Of the Reasons that moved him to dispose the several Kinds of Plants in a Methodical Order. 2. Of the Progress he made in it. 3. Of the Motive, which induced him to publish a New Edition of his Method.

As to the first Head, he tells us, That in the Year 1667. Dr. Wilkins, Bishop of Chester, who was composing some Philosophical Tables, wanted for his Design to have the several Kinds of Plants and Trees disposed in Order, in such a manner that each Kind shou'd be only subdivided into Three others. He put Mr. Ray upon that Work, who quickly gave him the Method he desired to have. This Work, being only an imperfect Draught, was soon criticized by Mr. Morison: Whereupon Mr. Ray revised and reformed his Method; and in the Year 1682. he publish'd it with this Title, *A New Method of Plants*.

Four Years after, (Here the Author informs us of the Progress he made in that Study,) he put out a General History of Plants; in which they were disposed in the same manner as in his *Method*, only with some inconsiderable Alterations. But observing that Palm-Trees differ from other Trees, as the *Dogs-Grafs* differs from other Herbs; and that they are all alike, as to their External Figure, or manner of Producing; he thought there was a Necessity to make a Separate Kind of 'em, as he did in that History. The Situation of Flowers, with respect to Fruits, being of great moment to distinguish the various Kinds of Trees: he carefully examin'd it in that History, which he had forgot in his *Method*.

In 1690. M. Rivinus, Professor of Physiology at Leipsick, publish'd a New Method of Plants, with respect to the Difference of their Flowers, either in the Number of Leaves, or their regular and irregular Figure. Some time after, M. de Tournefort put out his Elements of Botanicks; in which the several Sorts of Plants bearing Leaves, are distributed into different Classes, according to the bare Structure of the Flower; and those Classes are divided into Sections, with respect to the Parts of the Flower, from which Fruits proceed. Those Two Books, in the last of which Mr. Ray was attack'd, obliged that Author to compare his *New Method* with that of the other Botanists: and, after a serious Examination, he found that it was a wrong Method, in order to establish the different Sorts of Plants, to consider only certain Parts of a Plant; because, by virtue of this Method, one must put together many different Plants, and separate many that are alike. Which creates a Confusion: And therefore he did not approve the Method of Rivinus, which runs upon the Number of the Leaves of a Flower; nor that of M. de Tournefort, which is only grounded on the Structure of the Flower; nor that of Hermann, which consists in the Examination of the Seminary Capsula, that are simple or divided.

The Method of Rivinus, says he, disperses the Bulbous Plants into different Classes; for some have a regular Flower, and others an irregular one: In some the Flower bears but one Leaf; and in others, many. And yet the Bulbous Plants are of the same kind, and may be call'd Congeneres. Most of the Cinquefoils have a Flower consisting of Five Leaves; however, there are some Kinds that have only a Flower of Four Leaves; as the *Pentaphyllum minus viride, flore auro*. And yet the Cinquefoils are not different Plants. The Tormentil, which is of the same kind, has but Four Leaves in its Flower. The *Herba Paris* is a Plant, a Kind whereof bears a Flower of Four Leaves, and the other, a Flower of Three Leaves.

As for M. Hermann's Method, it cannot be admitted, says Mr. Ray; since many Plants of the same Kind appear in it, the Fruits or Seeds whereof are not enclosed in the same Number of Cellule. He gives many Instances of it.

The only Thing that remains to be known, is, what moved Mr. Ray to publish this New Edition of his Method. He had Two Reasons for it. 1. Being sensible that the Method he observed in his History of Plants was not thoroughly exact, he was willing to mend the Imperfections of it; since there is nothing more becoming an Honest Man, than to acknowledge his Mistakes. 2. He knew that many of those, who took the Characters of Plants from his History, were sometimes mistaken in their Descriptions; and forgot the chief Rules they were to go by, for want of a due Attention to his Tables and Divisions. Every thing will be made more easy to them in this New Edition. There is at the End of it an Alphabetical Explication of the chief Terms of Botanicks, which is very convenient for Beginners.

There is no need to say any thing of Mr. Ray's Method. 'Tis well known that he made use of all the Parts of Plants, as they appear'd to him proper for his Design. He observes a mixt Method, which runs upon different Principles.

III.

D I S C O U R S prononcez dans l'Academie Francoise le Jeudy vingtîme de Mars 1710. à la Reception de M. le President de Mesmes. A Paris chez Jean Baptiste Coignard, rue Saint Jaques, 1710. in 4to.

That is, Discourses pronounced in the French Academy, the 20th of March 1710. when M. de Mesmes, President of the Parliament of Paris, was admitted a Member of that Society. Paris 1710. in 4to. pagg. 23.

THIS Book contains Two Discourses. The first was pronounced by President de Mesmes, who has succeeded the Count de Crey in the French Academy. That illustrious Magistrate shews a manly Eloquence: His Thoughts are more solid than bright; and he knows how to make Truth appear with a natural Beauty, more Charming than all the Ornaments of Rhetorick.

The Second Discourse is an Answer of M. de Callieres, containing an Encomium upon the Count de Crey, and upon President de Mesmes, and his Ancestors. M. de Callieres mentions the Learned and Ingenious Men, on whom they bestowed several Marks of their Liberality: He names Passerat and Voiture. He might have added among others the famous Petavius, who had a Pension, the last Years of his Life, from the Count d'Avaux, Superintendent of the Finances. Those Encomiums discover a noble Eloquence, and shew the Orator to be a Man, who is used to speak in Publick.

There is, at the end of those Two Discourses, an Eclogue, which M. de la Motte Houdart read to the French Academy, when M. de Mesmes was admitted into that Illustrious Society. 'Tis a wonder that this excellent Poet should so happily pass from the Sublimity of the Ode to the Plainness of the Eclogue. The following Verses will sufficiently shew, how well he has hit the ingenuous Character of Pastoral Poetry.

Viens, dit un Berger plus âgé à un jeune Berger ;
Viens, connois aujourd'hui le Dieu, qui t'a dompté ;
Voir comme à cet Autel l'Art l'a représenté.
Lorsque j'étois amant, un Druide sincère
De tout cet appareil m'expliqua le mystère.
Enfant, de la Raison il méconnoit la voix :
Nud, la sage Pudeur lui dicté en vain ses loix :
En mille égaremens, Aveugle, il nous entraîne :
Ses Fleches, son Flambeau, l'armement pour notre peine :
Et sur son dos enfin ce Plumage mouvant
Nous dit que sa faveur se change au moindre vent.

IV.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ τῷ Κυρίῳ
ἡ Σωτῆρι οὐμῶν ἸΗΣΟΥ ΧΡΙΣΤΟΥ
διγλωττοῦ, τῇ ἑαυτῇ, τῷ Θεῷ Ἀρχέτυπον καὶ
ἡ αὐτὸς Μετάφρεσος εἰς Κοινὴν Διάλεκτον
Μετὰ πάσης ὕπημελείας διερθύθεντα, καὶ νεώτερον
μετατυποθέντα εἰς ΑΛΛΑ ΤΩ ΣΑΞΟΝΙΑΣ,
εἰς τῷ πυρογεγράφῳ τῷ Ὁραγοτερεβίᾳ.
1710. in 12°.

That is, *The New Testament in Two Languages*, viz. *The Original Text, with a Translation into Modern Greek; very carefully Corrected, and printed at Hall in Saxony.*
1710. in 12^{mo}. pagg. 1106.

THIS Edition of the New Testament is design'd for the Use of the Greek Church. M. Franck, who has eminently distinguish'd himself by his great Zeal for Religion, considering that the Greeks have but few Editions of that Holy Book in their Modern Language, thought it necessary to print many Copies of it, that they might be dispersed among them. He has also publish'd the Original Text, because the Greeks have a particular Veneration for it; and the most Learned among them will be well pleased to have it in the same Volume. The Text and the Translation are printed in Two Columns.

This is not the first Edition of that kind. The Original Text of the New Testament was printed in the Year 1638. in 4^{to}. with the Translation of Maximus Calliopolitanus, (of Gallipoli,) a Greek Monk, without any mention of the Place where this Edition came out. We have an Historical, Philological, and Theological Dissertation concerning that Version publish'd by Dr. Langius at Altorf in 1707.

The same Translation was reprinted at London, in the Year 1703. corrected by a Greek Monk; but because the Original was not added to it, M. Franck thinks his Edition will be more acceptable and useful to the Greek Church. When he went about it, he had no other Edition of the Greek Translation but that of London. Five Years ago he put it into the hands of a Grecian lately arrived from Constantinople, and desired him to revise it, and make his Observations upon it. The Queen of Prussia, a Princess of

great Generosity, was pleased to be at the Charges of the Impression, that a great Number of Copies might be distributed among the poor Greeks.

M. Franck has reprinted the London Copy, corrected by the Grecian above-mention'd, and since carefully collated with the Edition of the Year 1638. When the Impression was almost finish'd, a Greek Priest arrived from Venice, and having read this new Edition, made several Observations upon it, which have been inserted at the end. The same Priest has added to it a Calendar adapted to the Use of the Greek Church.

As for what concerns the Original Text, M. Franck has chiefly printed it from Leusden's Edition publish'd at Amsterdam in 1698. The Faults of that Edition have been corrected.

The Editor has taken a particular Care to publish the Translation with a good Orthography, which was very much neglected in the two first Editions. The Turkish and Italian Words, which appear barbarous and ridiculous to those Greeks, who are ignorant of those Languages, have been left out, and others substituted in their room. Twenty five Gaps of the London Edition have been filled up. Many Words and Phrases, and even whole Verses were left out in that Edition. I omit some other Things, which render this new Edition preferable to the former.

M. Franck observes, that there are some Places in the Greek Translation, whereby the Original Text may be explain'd. It seems to me that the Passages, quoted by him, contain only some Words and Phrases, that are more clearly express'd in the Version than in the Original: the same may be said of all the Translations of the New Testament.

A Preface, written in Modern Greek, at the Request of M. Franck, by M. Heyman, Professor of the Oriental Languages at Leyden, and inscribed to the Greeks, has been prefixed to this Work. This Edition is neatly Printed, and very Correct. The Curious will be glad to have the Original Text of the New Testament, and the Greek Translation, in one Volume of a convenient Size.

V.

O B S E R V A T I O N S upon the Barometer and Thermometer, for the Gravity and Heat of the Air; made at Paris in 1709. By Father Laval.

THE 28th of February, the Barometer descended to 26 Inches 11 Lines, which was the lowest Point it sunk to: The Wind South-west, blowing gently. 'Twas cloudy Weather, and it rain'd on that day. The Barometer stands in the Hall of the Observatory.

The highest Point it ascended to, was 28 Inches and half a Line on the 20th of November, a gentle Eastern Wind, clear Weather. The 15 last Days of November, excepting the 22d, 23d, and 24th, the Barometer was always above 27 Inches 11 Lines, as well as the last days of December.

The Thermometer of M. Amontons, in the Hall of the Observatory, where there are at all times some Windows open towards the South, descended to 50 Inches 5 Lines, the 11th of January, which proved the coldest day.

The 15th and 21st of August, at Sun-rising, at which time the Thermometer was observed, it ascended to 55 Inches 11 Lines. From whence it appears that the Heat of that Year has not been by far so great as the Cold; the middle State of the Thermometer being at 54 Inches.

A NEW

VI.

A NEW Experiment upon Vitriol, by Dr. Lemery, Member of the Royal Academy of Sciences.

THE Spirit of Vitriol being mixed with Iron, produces, after an indifferent Fermentation, a green Vitriol like the natural one: But if instead of the Spirit of Vitriol, one uses the Oil of Vitriol, which is the most acid part of that Mineral, there happens immediately a small Fermentation, which is quickly over. That Fermentation begins again in a few Days, under the

Form of a white Smoak, which rises to the surface of the Liquid; and the whole Mass of Iron turns into a very white Pap, which smells like common Sulphur. Lastly, when the Fermentation is over, the Iron, instead of turning into a green Vitriol, as in the first Operation, becomes all of a sudden white Vitriol. There appears on its Surface a black Dust, which it seems to have thrown up; and 'tis likely it would have made it green: For when white Vitriol is mingled with that Dust, it acquires a green Die.

Several Observations might be made upon this Experiment, particularly on the double Fermentation. 'Tis observable that by this Method one may have white Vitriol all of a sudden by a single Operation: Whereas the usual way of making it, is by calcinating green Vitriol, and then dissolving, and filtrating it, and letting the Liquor evaporate. I shall not for the present enquire into the Reasons of this Experiment, being contented to relate the Fact, which is very remarkable.

STRASBURG.

THE Second Volume of the Latin Dissertations of the Learned Boeder is printed off, in 4to.

The History of the War, which Maurice Elector of Saxony undertook against the Emperor Charles V. has been published within these few Months.

História Belli Mauritiani. In 4to.

SWEDEN.

FOUR Dissertations have been lately published. In the first, the Author examines why the Ancients represented the Muses Unarmed. *Examen confilii Poetarum, cur sinxerint Musas inermes.* In the Second, he treats of the Harmony which the Stars make, according to Pythagoras. *De concentu Siderum ex sententia Pythagore.* In the Third, he explains what one ought to believe of Satyrs; the Etymology of their Name, and their Figure: He enquires, whether there ever were any Satyrs; or whether that Name was given to Wild Men, who lived in Forests; or to some Demons, who appear'd in that Figure to deceive and destroy Men; or more frequently, to great Monks. The Author has not forgot to mention the Allegorical Explications of what we read in the Poets concerning Satyrs. The last Dissertation treats of Parables.

LETEN.

M. Boerhave, Professor of Botanicks, has lately put out a Catalogue of the Plants in the Garden belonging to this University.

Index Plantarum, qua in Horto Academicus Lugduno-Batavorum reperiuntur. Comscriptus ab Hermanno Boerhave. 1710. In 8vo. pagg. 308.

The Author of this Catalogue has publish'd it, not only for the Use of his Scholars; but also that every body may know what Plants are wanting in the University-Garden, especially since the great Frost; and how they may be supplied from other Gardens.

M. Softman has publish'd a New Commentary upon the LXX. Weeks of the Prophet Daniel: With an Appendix; wherein he proves that JESUS CHRIST is the true Messias, and enquires into the Causes of the Unbelief of the Jews.

Commentarius Chronologicus, Philologicus, & Exegeticus Oraclii Dan. IX. v. 24.—27. editi de LXX. Hebdomadibus, Sensum, Tempus, & Circumstantias à sacris profanisque Scriptis ercent, atque Terminis suis quam exactissime includent. Accedit Appendix, seu Pars Dogmatica, in qua demonstratur JESUM esse Messiam, & in veras Causas incredulitatis Iudaorum inquiritur. Adjicit sub finem Capitum & Sectionum,

Locorum S. Scripturæ, Vocabulorum Hebraicorum & Græcorum, ut & Rerum Indicibus. Auctore Alexandro Softmanno Emm. Fil. Lugduni Batavorum, 1710. In 4to. pagg. 328.

AMSTERDAM.

A Treatise concerning Humility, (*Pratique de l'Humilité,*) written by M. de la Motte, an Eminent Divine of the French Church of the Savoy at London, has been lately publish'd. 'Tis a Book in 12o. of 331 Pages.

The Posthumous Works of M. de Mauroix (See Page 52. of these Memoirs) have been reprinted here in 12o. There are Six Letters at the end of that Volume. It appears by the first, that the Famous *la Fontaine* spent the last part of his Life in translating the Hymns of the Church.

The Second Letter, written by M. Despreaux to M. de Mauroix, soon after the Death of M. *la Fontaine*, informs us, That this celebrated Poet, who was accounted a Man of loose Principles, did frequently wear a Hair-cloth, and Discipline himself. So true it is, that Men are not always so corrupt, as they appear to be. Perhaps M. *la Fontaine* was uneasy in his Mind, for having publish'd many licentious Verses; and being sensible that he might have made a better Use of his great Genius, he thought fit to make Penance for that Fault, and had recourse to Hair-cloths and Disciplines.

M. Despreaux gives his Judgment about some French Poets, in the same Letter. He owns, that Bishop Godeau is a valuable Poet; but he thinks one may say of him what Longinus says of Hyperides, That he is always Fasting; and that there is nothing in him, that moves and works upon the Affections: In a word, that he has not that Strength of Style, and that Liveliness of Expression, which are requisite in Poetry. He knows not whether that Poet will be known to Posterity, unless he rises from his Grave, since there is hardly any Body that Reads him.

On the contrary, the Reputation of Malherbe increases every day. Nature did not make him a great Poet; but he supplied that Defect by his Wit and Labour. Racan has a greater Genius, but is more Careless than Malherbe, and makes it too much his Business to imitate that Poet. His chief Talent consists in expressing small Things: wherein he comes nearest the Ancients, who are admirable in that respect.

The Fourth Letter, written by M. de Mauroix to Father Bouhours, contains some judicious Remarks upon several Authors. M. de Mauroix says, that M. *la Fontaine* was a Man of great Sincerity; and that Madam de la Sabliere used to say of him, that he never told a Lie in Prose. Speaking of Voiture, he says that Ingenious Author does not sufficiently conceal his Art. He carries now and then Humour and Raillery too far. Men grow weary of every thing, and even of Laughing.

There are, in the Fifth and Sixth Letters, several useful Observations upon Eloquence, and the Art of Stirring the Passions.